THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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Volume CXLI May, 1959 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

May, 1959 — No. 5

Our cover reproduces the medallion given to Mr. Graham Hovey, Universalist layman, by the Overseas Press Club when he was cited by that organization for the best interpretation of foreign news in 1958.

Frederick L. Harrison, superintendent of Massachusetts and Connecticut Churches, at the request of the editor, has written a wise and timely admonition to all of us, who are Universalists, in his contribution, **Remember Lot's Wife.**

Ella Scott Smith, who, several years ago, wrote for us the beautiful biographical memoir on Dean Spanton, gives us in this number a fascinating story of the history of the Akron, Ohio, Church in her essay, **A Pioneer Parish West of the Alleghenies.**

Albert F. Ziegler presents the fifth installment in his study of the foundations of our faith, **Out of Evil, Freedom to Do Good.**

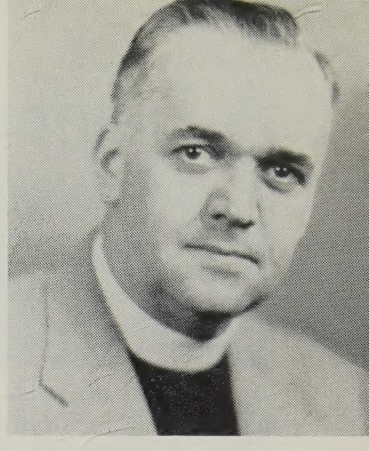
A Minister's Wife (and a good one known to the editor) has some good, sound, important, factual information that all lay church members and ministers should read. Yes, we mean the essay, **A Minister's Wife Has Rights.** Read it.

The editor is very happy to report the story, **Graham Hovey, Universalist Layman, Given Overseas Press Award.** He is also equally happy to record the fact that his friend, Dr. Carl H. Olson, tipped him off on this.

Henry H. Schooley, minister of the Woonsocket Universalist Church, believes that teamwork beats merger in liberal religious activities and says so in his essay, **Merger — Team of Horses Or A Spirited Race Horse — Which?**

Remember Lot's Wife

Frederick L. Harrison



Addressed to Universalists

THIS article is being written on April sixth as our churches are in the midst of the voting to see whether they will approve of "having a merger of the American Unitarian Association and The Universalist Church of America at the earliest feasible date." You are reading it after that voting has been completed but, in all likelihood, before the returns have been tabulated and the results announced.

So the question of whether to proceed with the merger has been settled. *We do not know how.* The question of whether we should merge is now out of date. There is no point of discussing it further. We are faced with a new question now. It is a vital question!

The question as I see it is basically one of unity. In it is involved our sense of loyalty and the quality of our churchmanship. Also involved, is our much vaunted trust in the democratic process. Are we ready, now to honor the vote in which we have participated? If we are not ready to honor the vote, then we should not have entered into the discussion or into the voting.

If the churches have voted not to approve the merger, I hope every church, however it voted, and each minister and every layman will see in this vote a new call upon his loyalty. For some of us, this is the church into which we were born. For all of us it is the church of our choice. For some of us, it is the church of our ordination and we have already pledged to it a life of service. In any case, it embodies our faith in the worth of every person, in the authority of truth, and in the power of men to create the kind of world which will permit every man to fulfill the potential of his life; it is rooted and grounded in the doctrine of love and enjoys the rich heritage of the Judeo-Christian traditions.

What can we do if we do not approve the merger? We can gird our loins like men and give life to our faith and renewed life to our Church. We can continue to teach, to preach, to live our faith. We can continue to build our churches, our morale and our resources. We are not dead! And if we were, this is the season for resurrections! We do not have forty million members. But we do have something over forty-two thousand by the most modest estimates. The sight of forty-two thousand adults beating their breasts by some wailing wall because they have no strength is an absurdity. To say they cannot or will not maintain their churches and their share of denominational responsibilities, is equally absurd. Forty-two thousand men sufficiently aroused can work wonders.

Now is the time for high resolution to honor the commitments of the plebiscite. Let me go on record here as committing myself to work up to the limits of my strength to make the Universalist Church strong and alive to meet the needs of our time. I have faith that it can be a great church. In any case, it is *my* Church. I will not desert it. In the long run, I have faith that all our ministers and our people "will rise up and make it great."

If, on the other hand, our churches have voted to approve the merger, I hope every church, and each minister and every layman will see in this vote a new call to his loyalty to Universalism. We will honor that vote. The newly created merged Church *will be* the Universalist Church and hence *our* Church. Joining hands and hearts with the Unitarians whose Church also embodies a similar faith in the worth of persons, in the authority of truth, and the power of men to build the kind of world which will permit every man to grow to the fullness of his life, rooted and grounded in love, and enjoying the riches of the Judeo-Christian heritage, we will give a renewed and increased devotion to our new Church. We will bring to it our strengths and our loyalty. We will contribute to it the special heritage of Universalism as Unitarians will bring the special heritage of Unitarianism, and all their strengths and loyalty.

Again, let me go on record, if our churches have

(Continued on page 126)

A Pioneer Parish West of the Alleghenies

Ella Scott Smith

UNIVERSALISM came to what is now Akron with her first settler, Major Miner Spicer, who emigrated from Groton, Connecticut, to build the first log cabin in the area in 1811. The years after the actual founding of the town in 1825, records show that circuit-riding preachers were holding Universalist services here.

In 1837, the Rev. Freeman Loring organized a Universalist society which met on the third floor of a building at the southwest corner of Main and State Streets. Charter members of the congregation included Major Spicer, Dr. Eliakim Crosby, Henry Chittenden, Watrous Mather, Jesse and Jacob Allen and their families.

Eliakim Crosby, for whom Crosby Street and Crosby School were later named, made Akron a manufacturing center through his development of water power. With his financial backing, the Universalist congregation built in 1839, what came to be called the Old Stone Church on North High Street. Said to be one of the handsomest churches in Ohio, it had a belfry and spire reaching one hundred feet above the ground. The spire was surmounted by a gilded ball on which stood an immense weathervane in the shape of an angel with soaring wings, proclaiming to the whole world through a golden trumpet the glad tidings of universal salvation. Built at a cost of eight thousand dollars, the white-pillared church boasted a fine-toned bell and a clock in the belfry, as well as the pioneer church organ in Summit County.

In 1843, the new church was host to the General Convention of the Universalists of America. From far and near the adherents came, many arriving by canal boat, and it is said that more than three thousand persons attended the sessions. Akronites were dazzled by the presence of such luminaries as the Rev. Otis A. Skinner, the venerable Hosea Ballou, called the father of modern Universalism, and the Hon. Horace Greeley.

By 1853, the local membership numbered about one hundred persons, but in spite of its growth, the society went to pieces after its chief financial supporter, Dr. Crosby, suffered disastrous business reverses. The building was sold to the Baptists and for nineteen years there was little or no Universalist activity in Akron.

But in 1870, Akron was selected as the site for a denominational college by the Ohio Universalist Convention, chiefly because John R. Buchtel, local mine operator and manufacturer, offered to contribute more money for the school than anyone else in the state.

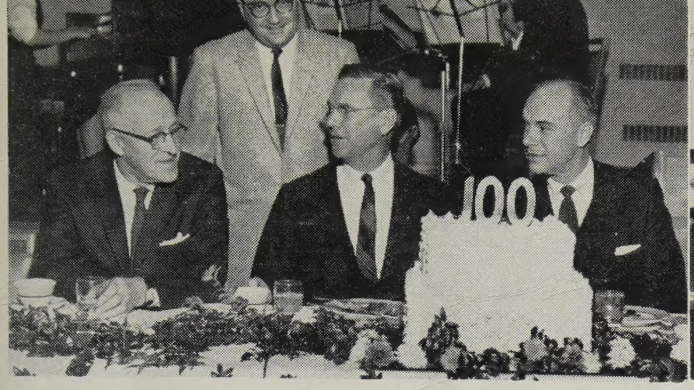
The building of the college stirred a new interest in Universalism. The first college president, Dr. S. H. McCollester, served also as pastor of the re-established Universalist society, which for seven years worshiped in the college chapel.

The dedication of a new church building at the corner of Mill Street and South Broadway in 1879 ushered in what has since been called the Golden Era of Universalism in Akron. The forty-thousand-dollar red brick structure with Gothic details was financed chiefly by three very wealthy men — John R. Buchtel, Ferdinand Schumacher, known as the world's oatmeal king, and Joy H. Pendleton, an official of the Second National Bank. Mr. Schumacher donated the site, formerly used as a sand bank. For as long as they lived, these three men assumed much of the financial burden of operating the church.

The original Mill Street structure contained only the present sanctuary and downstairs Sunday School room. Later, Mr. Schumacher built and controlled the west wing, using it as a city dispensary, a place for sewing lessons, lectures, and a meeting place free of charge for various community groups. An ardent temperance advocate, Mr. Schumacher named the large, balconied meeting room on the second floor, Temperance Hall. In 1889, when he gave the addition to the church, the room was redecorated and furnished for the use of the young people. An attractive room on the third floor served as the minister's study, and more than one penniless student at Buchtel College found sleeping quarters under the eaves.

The most colorful minister of the Golden Era was Dr. C. Elwood Nash, who was pastor from 1884-1891. Dr. Nash was an aggressive debater on doctrinal subjects. His sermons were spectacular attacks on orthodox theology — Catholicism in particular — and his large personal following packed the church balcony, Sunday after Sunday. When Dr. Nash resigned, however, these followers soon drifted away from the church.

In 1913, largely because Buchtel College had be-



Muncie Universalists celebrate the last century of their church life and plan for the next one hundred years. Left to right: Dr. Angus H. MacLean, guest speaker; the Rev. Russell W. Lockwood, minister; Edmund F. Ball, toastmaster; Dr. Philip R. Giles, General Superintendent, The Universalist Church of America. Left to right: Dr. Philip R. Giles; Dr. M. C. Howd; the Rev. I. Achenbach; Mr. A. L. Harshman; the Rev. John S. MacPhee, executive minister, Midwest Conference.

come a local rather than a denominational school and lacked adequate financial support, the Universalist Church of Ohio transferred the school to the city. Since the creation of the University of Akron, there has been no official connection between the school and the church, though a number of campus leaders have played prominent roles in the church as well. Two Universalist laymen, Dr. Parke R. Kolbe and Dr. Hezzleton E. Simmons, have served as presidents of the University.

The pastor with the longest tenure was Dr. George Cross Baner, who served the congregation for thirty-six years. His ministry was marked by two cycles of alternating prosperity and depression. Financial affairs of the church reeled under the impact of the great depression following 1929. The Board of Trustees struggled under a large mortgage which had been acquired bit by bit through repeated borrowing to meet current expenses and also through the purchase of a small property adjacent to the church, subsequently sold. No longer were there men of great wealth in the church to come to the rescue.

Rather than leave Akron, Dr. Baner took a drastic cut in salary. A bachelor, he gave up his apartment and slept in the church building for about two years. The organist and the janitor also took cuts in pay. During this troubled period the Association of Universalist Women worked unceasingly, chiefly through serving businessmen's luncheons, to raise money for interest on the church note.

In June, 1935, the centennial of Universalism in Akron was celebrated during the one hundred and tenth convention of the Universalist Churches of Ohio. A historical pageant written by Dr. Raymond B. Pease and narrated by Dean Albert I. Spanton dramatized the early history of the church, and for an hour the colorful figures of bygone days sprang to life again.

Financial affairs were a constant concern until about 1940, when several substantial bequests to the church solved the most pressing problems. The largest, from Mrs. Grace Harter, a descendant of Major Miner Spicer, was chiefly in stocks and real estate, and with an increase in value over a period of years finally amounted roughly to one hundred thousand dollars. Much of this gift was used to liquidate the debts of the church and to pay for extensive repairs to the building. A grateful congregation redesigned the original Temperance Hall, at the time serving as a gymnasium, for use as the Grace Harter Memorial Room. Members of the Saturday Guild provided furnishings and decorations.

During the ministry of Dr. Lawrence W. Abbott following World War II, the church experienced an encouraging growth in membership. At the time of his death in 1957, the church roster numbered about three hundred contributing members.

In 1958, inadequate quarters for a growing church school plus the increasing cost of maintaining an outmoded building generated a desire among the congregation for a relocated church home. The purchase of a six-and-one-half acre site on Morewood Road just south of Medina Road was followed by a successful drive for building funds.

With a modern, functional plant assured, Universalists look forward with confidence to an expansion of service to the general community and a strengthening of the liberal viewpoint in Akron.

Foundations of Faith

V. Out of Evil, Freedom to Do Good

Albert F. Ziegler

IN 1836, Orestes Brownson wrote, later to be quoted in Perry Miller's *The Transcendentalists,* "The Universalists can do nothing 'til someone arises to give them a philosophy. They must comprehend their instincts, before they can give to their doctrine of reconciliation that character which will adapt it to the wants of entire Humanity."

Such a philosophy, to be truly Universalist, would be concerned with the nature of man; perhaps, more explicitly, with the nature of man's will. If there is to be any hope of social progress and individual improvement, man must be of such a nature as to be free to do good. This was the overwhelming concern in Bruce W. Brotherston's philosophy. The terms he used were dictated by his lingering memories of an early Calvinist training. He was in revolt against the Calvinist degradation of man, and against the philosophy of mechanistic determinism, which he saw as a secular expression to the same effect. Man is bound to evil. Born out of an evil past into an evil present, he is forever doomed to move in this circle. Caused by evil, he causes evil. This thought was intolerable to so ardent a social gospeller as Dr. Brotherston. Man must have the freedom to break through this circle of evil if life is to have any meaning and significance. Out of evil, man must have the freedom to do good.

This freedom must arise out of something other than man's environment to be clean of the imperfections of that environment. It must be an element of man's psychical nature. In the search for such a psychical element, Dr. Brotherston strode purposefully through anthropology, Greek drama, Biblical literature, philosophy, psychology and with significant results. He defended his case before every "court," from the classroom to the more rarified intellectual atmosphere of the *Journal of Philosophy,* where on occasion he presented articles such as *The Genius of Pragmatic Empiricism* (*Journal,* January 7 and 21, 1943) in which he contended with the shades of Dewey and Mead on the subject-object continuum. He gave the 1945 Russell Lecture at Tufts University on *Human Nature in Science, Ethics and Religion,* reported in the *Christian Leader* for January 19 and February 2, 1946. Whatever he did, his passion was to convince others of the truth he had found; man's natural will is such that he has the freedom to do good. Man is not a prisoner to evil-doing. He has, by nature, the initiative power to bring into being the good that is needed. The universal force, that which is the life and reality of all existence, is a creative power bringing greater and greater unity, progressively bringing cosmos out of chaos. "Mana," "Ruah Elohim," the "I" of George Mead's philosophy, "Logos," "the psychical urge for unity," and many others are concepts that Dr. Brotherston relates with the element in man's nature that is one with this unifying force, the source of man's ability to do good.

Eager students asked him, if this creative power is the only reality in man, is man thereby free to do good only? By what power would he be able to do evil? Granted that his present imperfections would limit to some degree, even distort, the result of his willing, would not his will be only for good? But Dr. Brotherston was bound by his revulsion for Calvinism. A will to do good, without the possibility of doing evil, seemed to him to be determinism, and determinism was inevitably determinism for evil. Freedom is good; any binding would be to evil. Freedom to do good was enough to satisfy Dr. Brotherston. Apparently, he had no fear that man, in complete freedom, would do evil.

But, one who has found a persuasive force in Hosea Ballou's reasoning on the nature of man cannot but feel that Dr. Brotherston was content with his structure before it was finished. All the elements are assembled for a temple of vital religion, but they are not tightened together against the winds of doubt.

John Murray's Universalism was a reversed Calvinism. Man's future was thoroughly determined, but entirely for good rather than largely for bad. Hosea Ballou broke through many of the arbitrary parts of Murray's Universalism, but the deterministic factor was not one of these. Ballou retains it as the keystone of the new philosophy. It is a necessary support for our present-day philosophy of Universalism. The two fundamental propositions that Ballou makes and de-

fends in the *Treatise* are: Man is dependent in all his volitions, and moves by necessity. The Almighty has a good intention in every volition of man. To Ballou, God is so completely one in the universe that no such concept as evil can reasonably be maintained. ". . . there can be no such thing as real evil in the universe. If, by real evil, be meant something that ought not to be, in respect of all the consequences which attend it, I cannot admit of its existence; for I cannot conceive of any productive cause whatever, that can be limited in its consequences." This is the conclusion of a lengthy argument in which Ballou proposes that God is the sole cause of all that happens, that God's intention is good, and that his intention is not thwarted. Good is infinite, and is the only infinite force. That which we call evil is a passing phase, limited in its duration and ultimately having consequence in what we can discern as good. ". . . what in a limited sense, we may justly call evil, in an unlimited sense is justly called good." Evil is incompleteness. All things are evil, since all are incomplete. Equally, all things are good, if the measure of good is the consequence attendant on it, since in a growing universe every effect must be more complete, less evil, than its cause was.

In the realm of ultimates, in which Ballou is speaking, and in which religion must always speak, the terms good and evil are meaningless. The realities they are meant to express can only meaningfully be thought of as "that which is" (or "has been") and "that which is to be."

This is a shocking concept to society, which feels the necessity to draw a line at some point in the scale of human values to represent the moral standard acceptable for good living. Below this line is evil, above is good. The line is, of course, subject to frequent revision. What was once good, may now be bad. What is evil in peacetime may be commendable in wartime. But, however wavering the line is, society jealously guards its right to draw it, and punish those whom it finds below it, at any particular time. It cannot, however, look to true religion for support for its changing judgments. Just as the Church was once sanctuary from the judgments of the world, so must a true religion represent the unchanging and impartial regard of life for all men. Life does not say to one, "Live!", and to another, "Die!" Its command comes to all alike, "Grow! Be fruitful!" and it is a command that is sovereign in every living thing.

In Ballou's philosophy, there is a steady unchecked progress in all elements of the universe, toward good. The movement we see, which sometimes disturbs us in its phases, is the inevitable moving of life to its fulfillment. The groaning of the world is not its death rattle; it is the discomfort of giving birth, of growing pains. There are not two opposing forces in the universe, of comparable power and infinite duration. There is one, moving in all things to its purpose.

Ballou finds the most significant application of this truth in an understanding of man's will. As an illustration, crime, anti-social behavior, is considered by us to be evil. Under a philosophy of good and evil, proposing two conflicting sources of power in the universe, we must suppose that the criminal is subject in his volitions to an evil God, a devil. This devil must be eternal, and his works infinite, or he cannot be thought to exist as a devil at all, since if his works are finite, they ultimately will lead to good, and must, therefore, reasonably have been judged good in process of becoming. Since he is infinite, no measures can prevail against him; crime is invincible. We can do nothing but punish the criminal, to satisfy our sense of justice, and in extreme cases keep him confined for the safety of society. The monistic philosophy of Ballou supposes that the criminal is moved by good volitions, which find expression *for a time* in actions which are unsuccessful, and incidentally socially inacceptable. Since the volition, which is the reality, is good, confidence in the person, and in his ability under development properly to express the good intent, is maintained, a way is sought whereby he may be released from the bonds of his imperfect perception into a wider understanding. This reasoning, in the style of Ballou, illustrates "The Almighty has a good intention in every volition of man."

And, that we may not believe that man has the ability to frustrate the divine intention, Ballou denies free will. "Man is dependent in all his volitions, and moves by necessity." Man is free of environmental influences, to use or reject them, but he is not free of his own nature, which is a part of the purpose of God. "Man's main object in all he does, is happiness." "We find some men honest and industrious, who think, and think justly, that happiness is not to be found in any other way. Others are indolent and knavish, and they expect to obtain happiness in so being." Man is incurably selfish, but Ballou sees no evil in that. "A man acting for his own happiness, if he seek it in the heavenly *system of universal benevolence,* knowing that his own happiness is connected with the happiness of his fellow men, which induces him to do justly and to deal mercifully with all men, he is no more selfish than he ought to be."

Ballou depicts man as impelled by the force within

him to decide in every circumstance for that which *seems* best to him. He is not free to act against his deep conviction, and his conviction is subject to his understanding of the evidence presented. "Man cannot believe at will; we believe as evidence appears to our mind." Man acts by the dictates of a universal purpose manifested in him through his understanding.

If God's purposes cannot be opposed by man's will, what is sin? "Sin is the violation of a law which exists in the mind, *which law is the imperfect knowledge men have of moral good.* This law is transgressed, whenever, by the influence of temptation, a good understanding yields to a contrary choice." How may we understand this if man is unable to revolt against his own good nature? "Our acts as moral accountables are all limited to the narrow circle of our understanding." A man may act in a way that is not best, but, says Ballou, "this is always in consequence of error in judgment." By way of illustration, Ballou supposes an instance in which a poor man is offered the choice between a dollar and a guinea in payment for his day's work. "I ask," said Ballou, "had the mind any power or liberty to choose the object which appeared of the least value, and refuse that which appeared greater?" If the man makes his decision, knowing nothing of the relative values of the coins, he will choose the dollar since it is the larger and, therefore, probably worth more. If he makes his decision, knowing the values, he must choose the guinea by reason of its greater value in his need. Man cannot deny his self; but is subject to his understanding of the needs of that self and how to meet them. His understanding and judgment may be poor, but his volition is beyond question.

Mistrust of man arises out of a misunderstanding of the effects of sin. "I have heard sincere ministers preach that it was the greatest folly in the world for people to forego salvation in a future state for the comfort and pleasures of sin in this. Such exhortations really defeat their intentions. The wish of the honest preacher is that the wicked should repent of their sins and do better; but at the same time he indicates that sin, at present, is more productive of happiness than (is) righteousness." To Ballou, happiness is the product of holiness; suffering, of sin. Men follow sin only by reason of their lack of understanding of its nature. When they are convinced that a better way leads to their true happiness, they must by nature follow it.

Ballou's philosophy is narrow, but very deep. It is as if a man were to let down a trial shaft deep into the earth to test the nature of its wealth. Dr. Brotherston's philosophy is broader, if not so deep, and in it we realize much of that which is promised in Ballou's. Ballou taught, out of his reasoning faith, of a divine necessity in man's will. We welcome the support of Dr. Brotherston's scholarship which defines this in terms of a natural and determinative impulse in man which frees him creatively. Can we not carry the breadth of Dr. Brotherston's excavation to the depth of Ballou's and resume as the foundation of our religious faith a belief in the divinely controlled will of every person? It is meaningless to speak of the free will of man; it is as futile to embrace a determinism. But, if we see the volition of man to be a creative will, we have again the basis of a functional faith.

LIBERALISM VERSUS UNIVERSALISM

Joe S. Lovett

In discussing the word "liberal," *The Wall Street Journal,* in a recent issue, had this to say: ". . . These *Liberals* are not liberals at all; most of them believe not so much in the growth of individual freedom as in the growth of the state . . . in fact, the term *liberal* in politics today describes the most ancient form of reactionary . . . people who believe in the forms of government that resulted in enslaving men, not freeing men."

At the 1957 Biennial in Atlantic City, a group of Universalist leaders submitted a resolution advocating the use of federal armed forces to overthrow the government of a sovereign state, wherever necessary, to enforce a decision of the "liberal" Supreme Court which is at least questionable, according to a large number of high court justices over the nation.

The Universalist Church at Brewton, Alabama, has been closed since September 1, 1957, due to the fact that it has been impossible to secure a minister.

A beautiful, modern church, an excellent parsonage, all services broadcast by radio and a salary comparable to that of churches in many larger cities — plus an unlimited field for missionary work in an area where Universalism is almost unknown — all this going begging because "integration" is not on the law books as it is in such states as New York, Illinois and Michigan.

Universalists take pride in their work for humanity in India, where they must necessarily recognize an iron-bound caste system, and do not count the cost, but the ministers pick up their skirts and pass on the other side when the call from a Southern Universalist church says, "Come over and help us."

A Minister's Wife Has Rights

A Minister's Wife

And her first responsibility is to her husband and family.

DURING the fifteen years that I have been married to a minister, I have always wondered, as I am sure all ministers' wives have, what is expected of me by the parish and by my husband, and why it is expected. Am I a strange creature that the church and community can use in any way they see fit, or am I just another human being with a few ideas of my own who would like to live as other human beings live in a modern society?

Parishes vary in their needs and expectations, of course, but it has been my experience in most of them that we have served for them to feel free to ask anything and everything of me. In fact, sometimes I haven't even been asked, but just put on committees because they felt that I should be doing something for them.

I think I had been a minister's wife for about two weeks when one of the ladies informed me it was my *duty* to attend all meetings and serve in every way necessary. I can remember that I was quite incensed about this. It didn't stop here, though. Every parish since then has practiced the same methods of using me.

In one parish, my time was occupied almost entirely by serving on supper committees, attending women's organizations, and choir practices, either at the church or at the parsonage. Whenever they needed an organist, or a committee member, or officer for an organization, or a place to entertain, they never bothered to look further for people to supply these posts than to me.

Our home was the same thing all over again. It was used for everything. People came and went as they pleased. It was a common thing to come home and find people using the telephone, playing the piano, or having choir practice, or even making themselves a cup of coffee in the kitchen. Our home was just a place to eat and sleep. My children were on public display at all times and so were we. There was just no such thing as privacy. To protest would have been useless. People had always used the parsonage this way when other ministers had been there, so naturally it was the expected thing.

Then we come to what is expected of us by our husbands. How many times do ministers say, "Of course, come to the house for your meeting, my wife will be glad to serve refreshments. You need an extra Sunday School teacher? My wife will do this. Or, So and So is coming up for supper tonight, thought you wouldn't mind." Mine has said most of these things. Are they trying to make us wives feel that in order for their jobs to be secure, we have to help them? Perhaps they don't realize how often these things happen.

I realize that in our small churches it is sometimes difficult to find people to serve on committees and teach Sunday School and it is usually up to the ministers to secure these people. However, I think sometimes he puts his wife in these positions because it is easier than trying to find somebody else to fill them.

In one parish, where we spent eight years, all of these things happened; yet I never felt that my efforts were appreciated, either by the church or my husband. I think that when they decided they were tired of him as minister of their church, I was secretly quite pleased. I was fed up to the ears with churches in general. I felt that if they were all like this, I wasn't interested in being a minister's wife.

After being out of church work for two years and having a chance to live like a normal human being again, things began to look a little better. When my husband decided to go back into the ministry, I had made up my mind about a few things.

I am an individual, with certain talents, likes, and dislikes. I have a husband who is like any other husband. He wants a home where he can feel free to relax and forget the troubles of other people. My children, too, need a home where they can express themselves freely. My husband wants a wife who is happy and interesting, one who is interested in his work, but who isn't spending most of her time trying to run it for him. My children want a mother who has time to spend with them and help them with their interests. I want time, too, to develop my interests and talents and I want my family to be interested in the things I am doing.

I feel the only way these things can be accomplished is for our churches to respect ministers' wives as individuals. Let the minister's wife do the things she

likes to do for the church, but don't take advantage of her position. Husbands should consult their wives before giving them jobs, and let them make up their own minds as to whether they want them.

For the last three and a half years, we have lived on this basis. When we first moved in, the ladies' group that had always met at the parsonage for their weekly meetings came to see if they could still do this. We told them, no; that it was our home, and we felt sure they could find some other place to meet. It was quite a hard blow for them to take, but they managed to find regular meeting places. Since that time, I have been asked to attend meetings, but I haven't done so. They accept this, but tell me that if I should like to come, they would like to have me. My husband never puts me on committees or entertains without asking me what my plans are first. I have worked outside the home for three years and enjoyed doing this. I'll never be afraid to stand up for my rights again.

FOOTNOTE TO UNIVERSALIST HISTORY

The other night I read the history of the Township of Newbury, Vermont, written by Frederic Wells. This history contains almost no mention of Universalism or of Universalists — except for one very significant entry. One of the earliest books published in this region was a Universalist hymnbook! This is an amazing fact. For Universalism, in the form of a church in the proximity of Newbury, was not to be organized until almost a century later. This church was the Woodsville First Universalist Society (of Haverhill, New Hampshire).

Yet as early as the year 1797, as stated in the Newbury history, a Nathaniel Coverly of Newbury published a book entitled *Hymns,* by Silas Ballou, Universalist. And there is the added notation that this historic book of Universalism had been brought to the attention of the historian, Frederic Wells, by the Hon. Albert Batchelder.

Historically it is an amazing fact that Universalism, as early as 1797, was so vocal an influence in this region. For at that time, Newbury, on the west bank of the Connecticut River and Haverhill, N. H. on the east bank, must have been strongholds of Calvinism. And it was a time of established, Calvinistic intolerance or bigotry. Yet it was also the time when the United States was a child, hardly ten years old; and a time when Universalism was young. Certain it is, it was a time for the singing of new songs and of great expectations.

— J. Henry Hanhisalo

"WE GOTTA HAVE A GLORY . . ."

Every year many of our churches, our state conventions and The Universalist Church of America grow stronger in various ways and in numerous directions. Some of this growth and strength can be laid at the doorstep of effective and dedicated administrators, salaried and lay people. However, an even greater portion of this vigor can be accredited to each individual member of each individual parish.

Now we are all faced with a challenge and an opportunity not felt in our denomination, perhaps, since we built and endowed our Universities. We have a built-in "Glory" in the form of what so many of us have discussed these past months — merger. If it is the will of the churches not to merge, then we owe only ourselves the increased financial support to carry on stronger than we have ever been before. But if our churches vote in favor of merger, then we not only owe it to ourselves to become financially stronger, but we owe it also to the Unitarians in order that we may complete a positive type of merger.

You remember in *Alice in Wonderland,* Alice said to the Queen as they were running, "In Kansas, when we run this hard, we get somewhere", and the Queen replied, "Up here, we have to run this fast just to stay where we are."

This decision we are making is a part of our glory, and until such time as merger is in full effect, or until such time as it is completely rejected, we must run ever so hard just to stay where we are.

It is not enough just to prove we were a great religion, as our forefathers proved when they built, but we have to "keep running" constantly, i.e., demonstrating present religious greatness. Like our ancestors, we also have a great financial challenge.

Who knows how financially strong we can become at all levels, when we really put our minds to it. If the returns to Unified Appeal which have already been made are any indication, we have a better than even chance to outdo even our most illustrious forefathers. The amount of money contributed at this date has been nothing less than spectacular, and there is every indication that this will keep up.

"We gotta have a glory," and, indeed, we have one. It is our religion, our denomination and ourselves. Almost without exception, individuals everywhere are coming to the realization that if their religion is to mean anything to them, they will have to sacrifice some of their dollars — so that it will come to mean as much to the world. What a glory!

— LeRoi G. Dixon, Universalist, Lynn, Mass.

Graham Hovey Universalist Layman Given Overseas Press Award

GRAHAM HOVEY, European correspondent of the *Minneapolis Star and Tribune,* Universalist layman and member of the First Universalist Church of Minneapolis, received the 1958 Overseas Press Club Award for the best interpretation of foreign affairs. The award and the accompanying citation were given at the annual awards dinner on March 28, 1959, in the Waldorf Astoria Hotel, New York City. Since Mr. Hovey is now on duty in Europe, the award was accepted on his behalf by Wilbur E. Elston, editor of the *Star and Tribune* editorial pages. The citation accompanying the award said:

> Hovey sought to make sense of the morass of caucuses, maneuvers and technicalities that were beclouding the daily dispatches from the United Nations. The incisive articles that resulted could only enrich the reader's understanding. He wrote with the viewpoint of one who believes in the United Nations and in a constructive role for the United States in the world organization.
>
> But he reported a decline in both UN effectiveness and US influence. One article especially was a penetrating description of a four-hour debate in the General Assembly's steering committee, at the end of which the vote, as could have been predicted a year before, was against China's bid for membership. Foreclosing even discussion in the Assembly, Hovey believes, compromises the UN claim to be the world's town meeting. The US, he wrote, by supporting this action widened the gap between this country and the emerging nations of Africa and Asia.

Graham Hovey was born in Cedar Falls, Iowa, in 1916. Following graduation from Cedar Falls High School, he attended Iowa State Teachers College before receiving his Bachelor of Arts degree in journalism from the University of Minnesota in 1938. Mr. Hovey received his first newspaper job on the Waterloo, Iowa, *Courier* as a reporter in 1938. In 1940, he joined the International News Service as a reporter and war correspondent. In 1944, he joined the Associated Press as a Washington diplomat and news reporter, and in 1946, the *New Republic* as an assistant editor of that publication.

In 1947, he became a lecturer in journalism at the University of Minnesota and in 1949, accepted an assistant professorship of journalism at the University of Wisconsin. In 1953 he was appointed an associate professor in journalism at the University of Wisconsin. During that same year he received his master's degree in political science at the University of Minnesota.

From 1953 until 1955 he served as a correspondent in Italy for the National Association of Educational Broadcasters before joining the editorial staff as an editorial staff writer of the *Minneapolis Star and Tribune* in 1956. As an editorial writer with the Minneapolis newspapers, he specialized in foreign affairs and U. S. foreign policy. His special assignments included on-the-spot coverage of the United Nations during 1957 and 1958. Late in 1958 Mr. Hovey was named European correspondent for the *Minneapolis Star and Tribune* with headquarters in London.

Mr. Hovey is a member of the Sigma Delta Chi professional journalism fraternity; a member of the foreign press club in Rome (Associazione della Stampa Estera in Italia); a former member of the White House Correspondent's association, and a member of the Senate and House press galleries during the 79th Congress.

When they are at home in Minneapolis, Graham Hovey and his wife Mary Jean are both active members of the First Universalist Church. The couple have one son, aged three years. Mr. and Mrs. Hovey are currently making their home in London, England.

MAJORITIES HAVE RESPONSIBILITIES TOWARD MINORITIES

FREDERICK HARRISON'S wise and timely admonition reminding us of the duties of minorities *(Remember Lot's Wife)* in connection with the outcome of the recently completed vote on future relations with Unitarians should remind us also of the duties of the majority.

We are very definitely in agreement with Mr. Harrison in his earnest belief that whichever way the vote goes, we should not splinter. There are, however, other duties, both explicit and implicit, involved in this situation. These duties are determined by the precise nature of the vote just taken. Of this precise nature, there seems to be a great deal of misunderstanding. The Form 4 of the Joint Merger Committee providing for the report of each church says, "This church approves of having a merger of the American Unitarian Association and The Universalist Church of America at the earliest possible date." Then follows space for reporting number of legal members present, those voting "yes" and those voting "no." The report concludes with the form for reporting votes on Plan 1 for a complete functional merger, Plan 2 for enlarging C.L.C., together with four alternatives.

None of these votes creates merger. Even though both denominations return high majorities for Plan 1, they will not have voted a merger.

What will be voted is either general approval of merger or some other plan, or general disapproval of merger.

The "plans" submitted in the manual are skeleton suggestions only. The Joint Merger Commission has pointed out that what they have presented in their manual is "a suggested plan for a functional merger."

These facts, together with the complexity of the voting setup, impose very serious duties on the majorities toward the minorities in this vote. The first of these duties, of course, is a very practical recognition of the fact that no major issue is ever completely and finally settled by a mere majority vote in a true democracy. Growth in real democracy is based upon intelligent, reasonable, and ethical compromise. Therefore, the plan for future Unitarian–Universalist relations which may be submitted by a future joint merger commission must be based not merely on the will of the parliamentary majority, but on the carefully worked-out consensus of both majorities and minorities of both Unitarian and Universalist churches.

As liberal heretics in religion, we are all vigorous, independently-minded folk. We are also reasonable beings. At our best, we are mature. Whatever our differences, we belong together. Let's find a way to stay together.

IN SUPPORT OF HUMAN WORTH

FOR many months, we have delved into the story of the Universalist Committee work over the last fifteen years. In other generations, there have been equally important expressions of brotherhood by Universalists. In no generation has there been a more inspiring or more shining chapter in the story of Universalism.

Happily, this work still goes on. It is not always as dramatic as were some of the episodes during the early days of desperate need just after World War II. The work is still of primary importance. Dr. and Mrs. Ulrich have recently returned from nine months' service in West Berlin, given freely without any thought of salary or financial recompense. Next fall, nurse Janet Stover, a Maine Universalist girl, and Dr. and Mrs. Donald Lombard will go to Germany for the Service Committee. In our own country, institutional service workcamps will carry out the spirit of brotherhood where it is badly needed this year. The actual workers in the projects just mentioned will not be paid salaries by the Universalist Service Committee or any other organization. Universalists, however, make possible their good work by direct support of the Universalist Committee. You and I are privileged to reach out helping hands "in support of human worth and individual freedom" by maintaining our individual membership in the Universalist Service Committee. Our individual contribution of five dollars or more sustains practical expression of our concern for persons.

The continuing significance of service work is as it was in 1948 when the International Refugee Association in its year-end report spoke in glowing terms of the "inestimable amount of strictly humanitarian service supplied through their personal approach" by the personnel of church-supported relief and rehabilitation organizations.

POLIO IS ON THE INCREASE

AUTHENTIC public health statistics show a rise in the number of cases of infantile paralysis during the last two seasons. Authorities predict a probable further increase in this disease during the coming summer. Why? Has the Salk vaccine against polio failed?

No, the vaccine has not failed. Both children and adults properly inoculated have very real protection against this dread disease. During the first two years following the development of the Salk vaccine when parents by the hundreds of thousands rushed to get their children and themselves inoculated, the number of cases of polio dropped dramatically. Last year, when health authorities and doctors were urging parents to have their children and themselves inoculated, inoculation figures remained low, polio case figures went higher.

No, the vaccine has not failed. Neither the medical profession nor the health authorities have failed. The American public has failed and is still failing to act intelligently. Wake up, Americans!

USELESS AND DANGEROUS GOVERNMENT THOUGHT CHAPERONAGE

SEVERAL weeks ago, the editor of this journal received from the United States Post Office Department a notice that two pieces of mail from behind the Iron Curtain addressed to him at this office were being held. The department wished to know first, had we ordered these articles and second, did we want them? The notice indicated that normally, these things would not be coming through to us. In our reply we stated, first, that we had not ordered the articles and second, that we did most assuredly want them. We also ventured to raise the question as to how editors are going to find out anything about life behind the Iron Curtain unless they receive information.

Presently, this mail, which had raised official eyebrows, was forwarded to our desk. What was it that the United States Government felt needed this kind of chaperonage? The first piece of mail is a six-page, poorly mimeographed news bulletin, *Protestant Churches in Czechoslovakia.* This bulletin contains little paragraphs of church news all the way from the account of the Slovak-Lutheran Church making women full pastors to a brief outline of a book on dogmatics by Professor Hromadka. The whole thing is about as non-political as any document could be. The only paragraph in it that has anything suggesting a political nature is a brief paragraph recounting a conference of pastors on the subject of *Hiroshima — a Guilt and a Challenge for the Church.* The Guilt and the Challenge, as far as we could understand it in this account, seemed to be spread over *all* Christendom in the minds of the Czech pastors.

The second piece of mail in this lot is an eighty-five-page, paper-back book giving an account of a peace conference in Prague last June.

We are quite sure that neither our patriotism nor our ethics and religion have been one bit damaged by reading this material. What disturbs us profoundly is having the government of the United States imitate, even in mild manner, the thought-control practices of communist governments. Such supervision of what American citizens shall read is totally unnecessary. When such supervision becomes necessary, democracy will have been lost. No government that so distrusts and fears its citizens that it must chaperon their thinking can long remain a democracy of free men.

GREATER SUPPORT FOR OUR GREAT FAITH

"DENOMINATIONAL relationships need strengthening for our own local growth. . . . When churches are concerned with the larger movement, they grow themselves. . . . The greater we sense our relatedness to a larger movement, the greater will be our reason for being." So says the Rev. Earle T. McKinney, minister of the First Universalist Church, Portland, Maine, and trustee of The Universalist Church of America. With this point of view, we most heartily concur.

We note, with interest, that this is the point of view taken by Mr. LeRoi Dixon, director of the Universalist Unified Appeal in his down to earth pamphlet on *Denominational Fund Raising.* The pamphlet gives step-by-step instructions for a local church canvass to raise the church's fair share of the Unified Appeal.

In connection with the current discussions of possible Universalist-Unitarian merger, Mr. Dixon also points out the very important facts that churches favoring merger should proceed on the basis that "raising more money for their denomination will enable us to merge on a stronger financial basis" and churches that do not favor merger should note that raising more money "is a vote of confidence in their denomination and in their belief that we can grow stronger alone."

Any way you look at it, raising more money for your Universalist Unified Appeal is the right and good and creative thing to do. Let's do it!

MERGER — TEAM OF HORSES OR A SPIRITED RACE HORSE — WHICH?

In the battle of the "Unies" which has been waxing so hot the early part of this year, this parson felt discretion the better part of conviction if he refrained from any overt comment lest he create more theological heat than light. And since by the time this goes to press, final votes on the matter of merger will already have been made, this little statement will seem like bringing "Coals to New Castle." Nevertheless, I am moved to submit it because it is for the most part congratulatory and not condemnatory, and for that reason, may help to clear away some of the smoke of the verbal battle still to be waged.

From all the accent we have been hearing on liberalism over the years, one must conclude that the formula of merger would read something like this: UNI + UNI = Liberalism (with a capital L). Now if the supreme quest avowedly was and is that, it is my humble contention that our two denominations, working as a team of horses, would have a greater impact on the forces of neo-orthodoxy, now becoming so strong and vocal, than if they merged and became a spirited horse, like the classic Don Quixote and his charger — Rozinante, which he sent tilting against windmills just at the time the wind arose, and the mill sails began to move. This to me is precisely what our two liberal denominations would be doing at this juncture in their history; for it is obvious to all that neither one of these religious bodies knows where it stands theologically, so much has been their interest in and emphasis on philosophy and ethical culture.

For that reason, I welcomed, like the breath of new life that comes with spring, the real insight which Dean Angus McLean brought out to a group of ministers this year at Senexet House. In that timely dissertation, I believe, we have the crux of why the Unitarian and Universalist denominations should not now work for a complete merger. If we are not prepared as religious denominations, to consider theology in this matter as the reaction to Dr. Miller's discourse to the Department of Education would seem to indicate, we are hardly in a position to consider compromises which would bring about a wholesome synthesis of the best in each Uni-Uni religion. I devoutly hope we have made some steps of understanding and appreciation of each religion's point of view *so that we may go on from here* toward more and more co-operation in those realms where we are now serving each other.

— Henry H. Schooley

A UNIVERSALIST IN INDIA

Dr. Carl H. Olson shares this postcard message which he received from Miss Jean Reynolds, a Northwest Orient Airlines stewardess who is a member of the First Universalist Church of Minneapolis:

"Hello, Carl Olson, from Delhi, India! I must tell you a compliment received from a Hindu here today. I commented, while standing in a Hindu Temple, that I liked their being able to come pray at any time. Mr. Singh said: 'Not like your Christian mass prayers, right?' I said: 'Well, I am not exactly Christian.' He jumped 10,000 feet, started, and said: 'What are you?' I said 'Universalist.' 'Oh,' said he — 'You respect all religions.' I said 'Yes' — And he said *very* strongly and warmly, 'I must compliment you on your religion! !' And promptly asked me to have tea with his family! — Jean (Reynolds)"

REMEMBER LOT'S WIFE

(Continued from page 115)

approved the merger, then my loyalties go with that commitment in the plebiscite. I will have no part of any separateness or splintering. Though I am a Universalist through and through, by birth, by choice, by education and by ordination and conviction, I can see no justification for a weakening of our forces by starting a new Universalist group apart from the one selected by the will of our people. Furthermore, I see no need for it. In whatever church I serve, I will be a Universalist. In any pulpit, or in any publication, my voice will be the voice of a Universalist. Like most of our ministers, I have preached in many Unitarian churches. I have never altered my message or its presentation on that account. Nor, so far as I know, has it ever been received with reservations on that account. In our new Church, if that is to be, there will be all the opportunity that I ever expect to preach and teach and live the gospel I profess.

This plebiscite and the study leading to it has done us all a lot of good. I am grateful for it. We have been strengthened and inspired by much that the Unitarians have brought to this experience. We have learned from them. I am grateful for their contributions.

And I commit myself to accept the plebiscite and its result. We have had enough talking now. Let's get on with the task. In the Universalist Church or in a new merged church, the challenge will be sufficient. Let's give it all we've got! In unity, in loyalty, in good churchmanship, in the democratic spirit, let's have a greater church than we have yet known.

Our Library Desk

CRITICAL WRITING FOR THE JOURNALIST

By Roland E. Wolseley
Chilton, Philadelphia
Price: $5.00

On the academic level, criticism is a disorderly field of battle between old and new schools, between impressionists and judges, between advocates of common sense and "aesthetes." You can be very much interested in criticism at that level and quite incapable of writing a simple book review.

Meanwhile, books, concerts, art exhibitions, radio and television shows are being described, reviewed and criticized in the serious sense of the word, in newspapers and magazines everywhere.

Professor Wolseley of the Department of Journalism, Syracuse University has written by far the most comprehensive book on journalistic reviewing and critical writing that I have ever seen — and while it is perhaps primarily intended as a college textbook, this is a free country and there is nothing to prevent the minister who does sermon-reviews or the women's club speaker from appropriating these teachings.

Before the end Mr. Wolseley manages to orient his reader in the field of "higher" criticism as well. But he begins by emphasizing the fact that writing any sort of review is primarily a job and must be done in a workmanlike manner. Indeed, in the dedication, he mentions his own first job in critical writing, and it is to the present reviewer that the book is dedicated: I myself was then editor of the *Friday Literary Review* of the now defunct *Chicago Evening Post* and Mr. Wolseley was a student in the Medill School of Journalism of Northwestern University. I had never seen a textbook on the subject and so had written my own, *How to Criticize Books* (Norton), from which Mr. Wolseley quotes in the present work, incidentally referring his readers to a very valuable part of it, namely a series of "Don'ts for Reviewers" contributed to it by Susan Wilbur, at that time my associate editor.

Which is worth mentioning here, among other reasons, as showing that while intellectual fashions may change, the practical art of book reviewing is a long-term affair. And throughout the book there is constant reference to how the successful reviewers and critics go about their work and the conditions under which they do it. In play-reviewing, for instance, you must not only know something about drama, but you must know how to do a writing job between the fall of the curtain and the incidence of the deadline.

All along, Mr. Wolseley emphasizes the responsibility of the reviewer. He is not an Anatole France describing the adventures of his soul among the masterpieces. His job is to describe truly or criticize fairly works which, though in most cases non-masterpieces, are yet not without value — positive or negative.

And Mr. Wolseley is perhaps most notable in his own exercise of responsibility when he discusses the rewards and emoluments (financial) which the reviewer or critic may expect and the breathless demand for his services on the part of publishers. In the higher reaches of aesthetic criticism that "breathless" would be called an ambiguity.

But Mr. Wolseley is not responsible for the state of the literary market. His own responsibilities he has discharged in an impeccable manner.

— Llewellyn Jones

THE GREAT RELIGIOUS LEADERS

By Charles Francis Potter
Simon and Schuster, New York, 1958
Price: $7.50

The "Revised and Enlarged" edition of *The Story of Religion,* first published in 1929, serves to introduce some of the founders and the chief apostles of the world's great religions to the reader. In addition, some thirty other religious personalities are mentioned in articles varying from a paragraph to twenty pages in length.

The span of years, from the fourteenth century B.C. to the twentieth century A.D., that is covered is impressive. While it is not expected that a definitive history of religion that includes thirty-four centuries can be contained in a single volume, one is inclined to wonder why Dr. Potter devoted some twenty-two pages to the interesting but relatively unimportant Patrick and the Christianization of Ireland and only fifteen pages to Gautama Buddha. The story of William Ellery Channing and the rise of Unitarianism is told in five pages while John Murray, Hosea Ballou and Universalism are dismissed with less than a page.

A chapter on *The Teacher of Righteousness* is deserving of special mention. In this chapter, Dr. Potter recites briefly the story of the discovery of the Dead Sea Scrolls and quotes from the texts. The story is entertainingly told and describes the introduction of a new element in the history of religion.

— Benjamin B. Hersey

THE UNANOINTED

By Laurene Chinn
Crown Publisher, New York
376 pages
Price $3.95

The Unanointed is a Biblical novel, but more than that, it is one of the most interesting novels this reviewer has read in a long time. In fact, it was difficult to put down after starting to read it.

It is the story of David and the building of his kingdom from a few scattered tribes to a great nation governed from Jerusalem. The real hero of the book is "the unanointed", Joab, kinsman of David, who led Israel's armies to victory. Mrs. Chinn pays high tribute to Joab and in so doing, pays tribute to the person or people who always surround a great hero. Joab does the work while David takes the glory.

Although this book had the publication date of March 20, 1959, it has now gone into its second printing. *The Unanointed* is the selection of the Literary Guild for April.

— A. E. D.

MASSACHUSETTS ASSOCIATION OF UNIVERSALIST WOMEN

Mrs. William R. Walsh, President, Massachusetts A.U.W.

Approximately seventy women's groups from some sixty churches make up the active membership of the Massachusetts Association of Universalist Women. There are other women's groups which take a less active part in the over-all state programs, although they do contribute to the service projects of the Association, and, in turn, their members receive the *Bulletin* of the national organization.

The Massachusetts Association of Universalist Women has a substantial sum in permanent funds and the income from these investments along with the contributions from the local groups is the basis for the fairly large operational budget for the organization. The State Association contributes to the national organization $1,900 for administration; $1,000 for Japan; $1,000 for Jordan House and any special projects which the national organization may adopt from time to time.

In addition, the Massachusetts Association has its own special projects which include Doolittle Home for the Aged, Bethany Union (a home for young women), and the Tufts Scholarship Fund for Women. A $20 scholarship is given to each local group to be used for any A.U.W. summer conference.

The State Board, which consists of the executive officers, six trustees and five district directors, meets five times a year. The district directors keep in touch with local groups in their respective areas while the trustees are denominational chairmen keeping in touch with their counterparts of the national organization.

The State Convention is held in May in co-operation with the Massachusetts Universalist Convention. Questionnaires are sent to the local groups, the responses to the questionnaires forming the basis for the annual reports which are issued in printed form. It is the custom at the annual convention to have a pledging service for a particular project. At the 1959 meeting, the pledging will be for two scholarship funds: the Theological School of St. Lawrence University and the Crane Theological School of Tufts University. Dr. Benjamin B. Hersey of Crane, and the Rev. Albert Niles of the Theological School of St. Lawrence, will speak about the need of such funds. The guest speaker for the Convention will be Dr. Ernest Cassara of the Crane Theological School. The session will be closed by the new state president, Mrs. C. G. Wellington of Melrose, Massachusetts.

Each spring, the State Association sponsors an all-day meeting for local presidents and program chairmen in order to help them with their planning for the year ahead. The State Association also holds state-wide area meetings. The theme for the meetings this past year has been *Universalism As I See It.* The speakers include the Rev. Ida Folsom, Dr. Robert L'H. Miller and the Rev. Albert F. Ziegler, all of whom spoke on the theme. The over-all program of The Association of Universalist Women, including the service projects, has been presented. Local women have participated in the presentation of the program, a variety of techniques having been used. All of these meetings have been well attended.

In order that groups who were not able to attend the State meetings might share in the programs, the State Association held special district meetings. These have been workshop meetings, using the packets prepared by the national organization. The State Board members have directed these workshops.

The Observer, the Massachusetts A.U.W. newsletter, is in its tenth year of publication. Five issues are sent to some two hundred women including each local president and secretary, each state president, members of the state and national boards, and others who have requested it. The issues this year have included articles on Universalism which have been written by various ministers, articles on service projects and news from local groups.

Universalist women of Massachusetts are also active in the many local community social agencies as well as being loyal and active participants in all programs of the Universalist Church. Progress is the aim of the Massachusetts Association of Universalist Women.

— Ethel Walsh
President, Massachusetts A.U.W.

Crane Theological School, Tufts University, Medford, Massachusetts. The Massachusetts A.U.W. grants nine scholarships to young women who are attending Jackson College, the Boston School of Occupational Therapy, and the Tufts School of Religion.

RHODE ISLAND ASSOCIATION OF UNIVERSALIST WOMEN

Mrs. Woodworth L. Carpenter, President, Rhode Island A.U.W.

As everyone knows, Rhode Island is the smallest state in the Union, but it has five churches and five A.U.W. groups. Two churches are located in Providence, one in Harrisville, one in Cumberland, and one in Woonsocket. The purpose of the Rhode Island Association of Universalist Women is to bring together in a unified group the woman power of the Universalist churches of Rhode Island for the promotion of their total program.

Because the state is small, there is no difficulty in having all churches represented at the executive board meetings—five of which are held each year. There are three vice-presidents on the Rhode Island A.U.W. board, each one being appointed by the president, as chairman of one of the departments of this Association, which are as follows: the Department of Education, the Department of Service, and the Department of Inter-Denominational Affairs. Chairmen of all committees make an oral report at each board meeting. The board has co-operation through the local A.U.W. presidents, who attend all board meetings, in supporting all the national organization projects.

The Association held a Fall Get-Together in October at the Providence Church of the Mediator with approximately fifty women present. Mrs. Dorothy Harrison spoke on *How Our Money Works.* Reports from the Summer Institute at Ferry Beach and the State Presidents' Council meeting were given. A rhythmic choir presentation added to the worship service at this meeting. The annual meeting was held last May and the forty-eight women, representing all churches, felt most fortunate to meet and hear our National President, Mrs. Emery L. Hamlin.

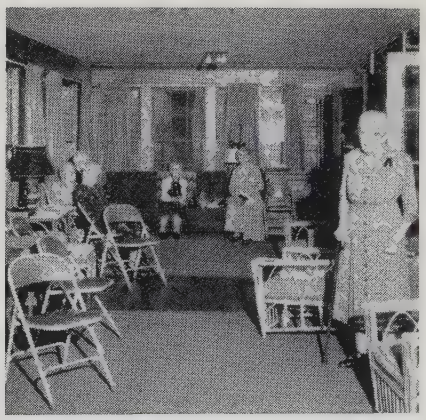
In the last report of the *Share of the States* in the financial contribution to the work of Universalist women, Rhode Island ranked seventh in the country. Rhode Island women are proud of this and will continue to meet this challenge by continuing to make donations to National Administration, Japan, Jordan Neighborhood House, the *Bulletin,* Clara Barton Birthplace and Camp and the Joslin Camp for boys. In addition, the state made donations to Ferry Beach and Murray Grove. A scholarship to Ferry Beach of $15 was offered each year to each church in the state. Last year three of our churches took advantage of this offer. The State Association also pays the expenses of our president to the Biennial Convention and the State Presidents' Council meeting.

The newsletter, *The Rhode Islander,* is now two years old and each year two issues are distributed to the local associations in every church. Information is submitted by each local president of accomplishments carried out in the local church. These newsletters are also mailed to Headquarters and to each state president in the country.

Representatives have attended World Day of Prayer, R. I. Council of Churches, Council of Church Women, World Community Day, Doolittle Home, attended shop for the R. I. Association for the Blind, made dressings for Red Cross and Cancer Society, and participated in various Institutes at Ferry Beach. One member was dean of A.U.W. Week at Ferry Beach for two years and two other members were registrars at Institutes. Many of our women attended the A.U.W. Institute and each felt that she returned to her local church with many ideas to better her Association. Two women were official delegates from the R. I. Convention, appointed by the State Superintendent to serve on the New England Committee of Ferry Beach for the Religious Education Institute. One Rhode Islander has been made a member of the National Camps Committee, and two members have been elected trustees of the Doolittle Home.

Programs are given throughout the year which emphasize our service projects and Universalism. The R. I. Association of Universalist Women is an active, healthy and stimulating group who are anxious to do their part for The Universalist Church of America and to carry out the desires of our National Headquarters to the best of their ability. However, no group has reached its potential and so Rhode Island women go forward with the thought — look back and see what *has been* done — look to the future to see what *can be* done.

— Beatrice B. Carpenter
President, Rhode Island A.U.W.



Doolittle Home for the Aged, Foxboro, Massachusetts. Support of Doolittle Home is a special project for Rhode Island, Massachusetts and Connecticut A.U.W.s, while many other local and stage groups contribute to its support from time to time.

News of Churches and Church People

NEW YORK STATE UNIVERSALIST MINISTERS' RETREAT

New York State Universalist Ministers met in retreat at the Congregational Conference Center in Lisle, April 7, 8 and 9. At this convocation, a seminar in Psychology and the Pastoral Ministry was conducted by Dr. Otis R. Rice, an Episcopalian minister of New York City. For eighteen years, he was religious director of St. Luke's Hospital in New York, has taught at General, Union and Yale Theological Schools, was for many years president of the Council for Clinical Training and is now vice-president of the Academy of Religion and Mental Health.

In his opening address, Dr. Rice observed that there are properly three fundamental attitudes of the minister as pastor. These he listed as: reverence for the integrity of the parishioner; faith that the forces of life can be trusted; understanding, or awareness. He said in part:

"In all counseling the pastor needs to watch his clerical ego and not let self-importance outweigh, in his own mind, the needs of the one coming to him for help. At the same time, he should have sufficient training and confidence in that training to always have an answer.

"The forces of life can be trusted. They can be redemptive and creative. The pastor who has an awareness of human needs and confidence in his qualifications to meet those needs does not depend on crutch-like gimmicks and techniques in handling personality problems or making the best of trying experiences. His understanding helps him to ask, 'What does this particular pattern of behavior mean for this person under these circumstances?' A minister remembers that the person is more important that his behavior."

In subsequent sessions, the meaning of anxiety was discussed. Pre-marital and marital counseling were explored as were also youth counseling, pastoral care in times of illness, grief and incarceration. Normal and abnormal sex problems, including the increasing incidence of male and female homosexuality were discussed and wise counsel was suggested by Dr. Rice.

In all types of counseling, this eminent psychiatrist stressed the need of pastors keeping abreast with the best scientific findings. Many texts were on display and an extensive bibliography pointedly helpful in pastoral counseling was brought to the attention of the ministers present.

Those present were: Dr. John E. Wood, Watertown; Rev. Leonard Helie, New York City; Wilbur F. Parker, Middletown; James Hunt, Cortland; Warren Lovejoy, Central Square; Paul Carnes, Buffalo; Miles Blanchard, Auburn; John Kolbjornsen, Williamsville; Lucille Smith, Syracuse; Howard B. Gilman, Syracuse; Max Coots, Canton; Robert W. Sterling, Little Falls; Thomas Turrell, Herkimer; Raymond M. Scott, Fort Plain; Ellsworth Reamon, D.D., Syracuse; Maurice Cobb, Dolgeville; Richard Woodman, Binghamton; and John Edwin Price of Oneonta.

Daily devotions were led by Dr. John E. Wood of Watertown. Robert W. Sterling presided at all sessions. The next convocation will be held at St. Lawrence University, Canton, N. Y.

— John Edwin Price

MENADUE RESIGNS PASTORATE TO ACCEPT CHAPLAINCY AT DEAN

The Rev. Trueman J. Menadue has resigned from the pastorate of the First Universalist Church of Franklin, Massachusetts to accept appointment as full-time chaplain and instructor in philosophy and Bible literature at Dean Junior College. Mr. Menadue's resignation from the church, which will take effect September 9, next, closes a twenty-two-year successful pastorate in the course of which Mr. Menadue has become the well-known and much sought after servant of both his church and his community.

For several years, the minister of the Franklin Universalist Church has also served as part-time chaplain and instructor on the Dean faculty. The growth of Dean has made necessary the services of a full-time chaplain. Accepting his resignation with regret, the Franklin parish elected Trueman Menadue, pastor emeritus.

TOWANDA CHURCH COMMEMORATES HERRICK ANNIVERSARY

The Board of Management of the Towanda, Pennsylvania, Universalist Church, on behalf of the congregation, commemorated the forty-fifth anniversary of the beginning of the pastorate of the late Rev. James Dean Herrick and Mrs. Herrick last month. A three-bloom hydrangea plant together with a letter of appreciation were presented to Mrs. Herrick on the anniversary of this pastorate by the present pastor, Harry K. Means.

NEWS FROM YOUR U. C. A. DEPARTMENT OF PUBLICATIONS

We are happy to announce that the booklet, *The Faith of a Universalist,* by the Rev. Robert L'H. Miller, is being reprinted and should be available by May first. The Study Guide for this is not being printed again. There are about one hundred Guides on hand — first-come, first-served. (Cost of booklet: 1-9 copies 35¢ each; 10 or more copies 30¢ each.)

By the time you read this, we also expect to have from the printer the new booklet, *Universalism — A Religion Appropriate for Man.* Some of you sent orders for this several weeks ago. You may expect to receive them very soon.

The leaflet, *Universalist Definitions,* sold out in record time, but reprints are now available. (Cost: $3 per 100).

An Understanding of Universalism, a booklet by the Rev. Carl H. Olson, D.D., has been reprinted, with a new cover. (Cost: 1 - 9 copies, 10¢ each; 10 or more, $8 per 100.)

—J. A. B.

IF YOU ARE GOING TO BUILD A CHURCH

In the bulletin of the Akron, Ohio, Universalist Church, the building committee has reported on its activities leading up to the selection of an architect. This report is not only interesting to Akron people, but is interesting and can be very useful to Universalists anywhere who are considering entering a building program, and so we pass it along.

The Central Building Committee has been meeting for four months. Members of the congregation have suggested many of the architects with whom we met. All were given our full, careful consideration. In this period, thirteen architects have been interviewed. Our final elimination meetings were February 18 and February 25. The selection was based on:

1) The personal presentation of the architect to the Central Building Committee, with the committee having full opportunity to discuss all phases of an architect's personal approach to church-building.

2) By visiting various churches designed by some of these architects. Many miles were covered in planned visits to church buildings in this and surrounding cities of Northeast Ohio.

3) By talking to ministers and laymen who had experience working with the architects under consideration.

4) Information was obtained about the quality of the working relationship between these architects and the contractors who erected buildings from their designs.

You will want to know the kind of general rating measure which the Committee attempted to apply to all the architects interviewed. This standard was arrived at by the Committee and consultants. Great care was taken in establishing these standards:

1) Compatibility: The committee placed value on the apparent ability of the architect to work with a building committee:

a) To communicate with us.
b) To be responsive to our needs and philosophy.
c) To possess the ability to accept criticisms of his work.

2) Integrity in design: Ability to make concrete his ideas.

3) Viewpoint toward design: Functionalist rather than copyist.

4) Actual experience in building churches.

5) Time: Ability to give immediate attention to the planning of our new church. This committee has been advised that increasing building costs are a constant factor in our decision until working plans are accepted and placed under contract.

In the light of the standards mentioned, the Central Building Committee in its meeting, February 25, after full expression on the part of each committee member as to his reason for his particular choice, with due consideration of consultant's remarks, reached a unanimous decision on the first written ballot.

JUNIOR HIGH DIRECTOR HAS VARIED SCHEDULE

The spring schedule for Alice M. Harrison, Junior High Director for the Division of Education, Council of Liberal Churches (Universalist-Unitarian), includes: the meetings of the Child Study Association of America, held in New York City and at Columbia University; visits to local Unitarian and Universalist churches in Massachusetts, New Hampshire, Maine, New York, Ohio, and Georgia; area meetings with groups of Junior Highers and adult leaders in Maine, Ohio and Georgia; planning sessions with summer camp and conference committees for the Buckeye Junior High Institute (Ohio Universalist State Convention), the World Citizenship Camp for Junior Highers (Universalist Service Committee and the New York State Convention) and the Blue Ridge Junior High Conference (Thomas Jefferson Unitarian Conference). She will also occupy the pulpit in the Universalist Church of Jersey, Ohio.

DR. GILES SPEAKS TO MIDDLESEX COUNCIL

Dr. Philip R. Giles, General Superindendent of Universalist Churches, was the speaker at the Spring Conference of the North Middlesex Council of Liberal Churches, meeting Sunday afternoon, April 12, in Grace Universalist Church, Lowell, Massachusetts. Dr. Giles spoke on *The Future of Liberal Religion.*

OBITUARY

BLAIR DILLENBECK LAMPHEAR

Blair Dillenbeck Lamphear, eldest son of the Rev. Dewitt and Mary Elizabeth Pearl Lamphear, died at his farm home at Rome, New York, on February 21, 1959. He was born at Sharpsville, Pennsylvania, August 8, 1885.

He was a graduate of Fort Plain (New York) High School, St. Lawrence University, Class of 1908, and Cornell Agricultural School, 1910.

He took his bride, Mabelle Wallace, of Ithaca, to the ancestral farm in 1911 where he farmed until recent retirement. In 1937, his wife met death in an auto accident. In 1944, he was united in marriage to Eleanor Kent Reese who with their two sons, Blair Dillenbeck, Jr. and Donald Leonard, survive him.

Other survivors are two sisters, Mrs. William J. Metz of Kingston, Rhode Island, and Mrs. Ida E. Moulton of Dolgeville, New York; and a brother, Leonard B. Lamphear of Rome, New York. He leaves also four nieces: Mrs. John Hyland, Johnson City, Tennessee; Mrs. Charles Edwards, Valley Falls, New York; Mrs. Glenn Calder, Richford, Vermont; Mrs. Edward Armbruster, Massapequa, New York; also three nephews: Dr. William D. Metz, Rhode Island; Paul F. Metz, Baltimore, Maryland; and John D. Lamphear, Pasadena, California. His stepson, Ernest L. Reese, is in the Air Force in Germany.

Mr. Lamphear was a member of the Universalist Church of Dolgeville. He held membership in the Oneida County Farm Bureau and in the Westmoreland Grange. In the latter he recently received his twenty-five-year membership certificate. He was a past master of the New London F. & A.M. Lodge.

Through the confining business of carrying on a dairy farm, he had few opportunities to travel, but he kept a keen interest in his University and the activities of all the family.

Funeral services were conducted by the Rev. John Baker, of the Rome Baptist Church, February 25, 1959.

1959 UNIRONDACK CALENDAR OF EVENTS

JULY 3-5, FAMILY CELEBRATION. Total Cost for Adults, $12.75, including $4 Registration fee due in advance. A program of enjoyment for the whole family—recreational and inspirational.

JULY 5-11, FAMILY RELIGIOUS EDUCATION INSTITUTE. Total Cost for Adults—including $7.00 registration fee due in advance—$33.50. A program with emphasis on Religious Education, especially for the family, teachers and church school workers.

JULY 12-15, JULY 15-18, N.Y.S. ASSOCIATION OF UNIVERSALIST WOMEN'S INSTITUTE (AUW). These programs for church women (many of whom come with their children) are this year designed as two complete one-half-week institutes. One may register for either or both sessions of the program. Cost for Adults $26.50 plus registration for the full week; $14.00 plus registration for the one-half week.

JULY 19-29, JUNIOR CAMP. Total Cost $46.00 (including $8.00 registration fee). This is a ten-day camping experience for children 9-11 or entering grades 4, 5, and 6.

AUGUST 2-15, WORLD CITIZENSHIP CAMP. Total Cost $59.00. An intercultural program for Junior High Youth (12-14) or entering grades 7, 8, and 9 — co-sponsored with the Universalist Service Committee. Total cost includes $10.00 registration fee.

AUGUST 16-22, FAMILY WEEK. Total Cost for Adults (including $7.00 registration fee) is $33.50. Accommodations will be limited to ten families plus institute and camp staff.

AUGUST 23-SEPT. 2, YOUTH INSTITUTE OF THE IROQUOIS FEDERATION OF THE L.R.Y. Total Cost—including $7.50 registration fee —$45.50. This program is planned and sponsored by the Liberal Religious Youth for high school age youth — fifteen up.

Lower rates apply for children at all adult institutes listed above, and are available on request.

For more information regarding Unirondack, its program and objectives, write directly to: Rev. Richard M. Woodman, Manager, 183 Riverside Drive, Binghamton, New York.

METZ REPORTS ON TENNESSEE

During January and February, while Mrs. Metz and I were visiting our daughter and her husband, Mr. and Mrs. John F. Hyland, at Johnson City, Tennessee, I had the privilege of holding services and preaching five Sundays for the Holston Valley Unitarian Fellowship at Kingsport, Tennessee. Some of its members live in Johnson City.

This is a comparatively new group of about thirty people, many of whom have been attracted to this planned industrial center of Kingsport from northern and eastern cities. Some were members of the Unitarian church in their home cities. Many of them have honorary college degrees and hold positions of trust and real responsibility. The Kingsport-Johnson City group are endeavoring to contact any and all persons who have become greatly dissatisfied with "the old-fashioned religion" which is almost continually emphasized. This group hopes to be able to achieve a church status, perhaps within a year, and is looking for property where it can erect a permanent church home.

It was an interesting experience to meet these fine, enthusiastic people who meet regularly in the broadcasting room of the local radio station. They also have a Sunday school of some twenty members.

Unitarianism seems to be making real progress in Tennessee. Fifteen miles to the east at Bristol, Tennessee, there is another group holding regular services. It is not uncommon for people to drive as far as fifty miles to attend these services. I was glad to have the opportunity of attending the tenth anniversary service of the Knoxville Unitarian Church, which has over three hundred members. Dr. Greeley, President of the American Unitarian Association, preached a very fine sermon in the extremely modern church to a capacity congregation. Oak Ridge, about twenty miles away, has a Unitarian church of over one hundred and fifty members. Other strong Unitarian churches are at Nashville, Memphis, Chattanooga, Tennessee, and at Asheville, North Carolina.

In contrast to the growth of Unitarianism, one sees churches of several very fundamentalist denominations at almost every crossroad. These do not hesitate to advertise as roadside signs appear along all the main highways. The adherents of these groups are very vocal. Visitors to the area, upon being introduced, are asked three questions: one's name, where one is staying and to what church one belongs.

From those with whom I talked, I gathered that while not too much is known about Universalism and its fine principles, nevertheless the idea of merger of the Universalist-Unitarian Churches seems to be regarded as a necessary and sure movement for the advancement of Liberal Religion.

— WILLIAM J. METZ, Kingston, R. I.

DIRECTOR OF SERVICE COMMITTEE "GREAT DECISIONS" SPEAKER

The Rev. Dana E. Klotzle, director of the Universalist Service Committee, was the speaker at the "Great Decisions" convocation in the First Universalist Church, Lowell, Massachusetts, Wednesday evening, April 1. Mr. Klotzle spoke on *The Responsibility of Diplomats and Citizens for Peace in the World Today.*

The Lowell "Great Decisions" group organized in the First Universalist Church under the leadership of the minister, the Rev. Paul Husted, is sponsored jointly by the League of Women Voters, World Affairs Council of Lowell, and the International Student Association of Lowell Textile Institute. This civic project, engaging the energies of the two Universalist ministers just mentioned, is pleasantly reminiscent of the activities of two young Universalist ministers in Lowell, Massachusetts, slightly over one hundred and twenty-five years ago. In the first half of the nineteenth century, the Rev. Abel Thomas and the Rev. T. P. Thayer, both ministering to Universalist congregations in Lowell, organized and ran off a series of "Evening Improvement Circles." These early ancestors of adult education classes and civic study groups produced some of our outstanding nineteenth century women writers and leaders.

You can't sit on the lid of progress. If you do, you will be blown to pieces.
— HENRY KAISER

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

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Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

DISTRICT OF COLUMBIA

Washington — 11 A.M.
1810 Sixteenth Street, N. W.
Dr. Seth R. Brooks

KENTUCKY

Hopkinsville — 10:45 A.M.

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 A.M. and 11 A.M.
Cor. So. Main and County Streets
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Alan L. Seaburg

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

Salem — 10:45 A.M.
Rust Street
Rev. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

NEW YORK

Albion — 10:30 A.M.
East Park and South Main Streets
Dr. Joseph Ladd Sullivan

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

OHIO

Akron — 10:45 A.M.
83 Mill Street
Rev. Carl J. Westman

Belleville — 11 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

March 19, 1959: VOTED to approve the action of the Midwest Fellowship Committee in granting Reciprocal Fellowship to the Rev. Christopher Moore, an ordained Unitarian clergyman.

March 24, 1959: VOTED to transfer the fellowship of the Rev. Gayle Wetzel to Massachusetts jurisdiction.

March 24, 1959: VOTED to approve the action of the Massachusetts Fellowship Committee in granting to Charles Gaines, a licentiate, the right to perform the Christian ordinances.

April 2, 1959: VOTED to grant reciprocal fellowship as an ordained Unitarian clergyman to Rev. J. Donald Johnston.

April 2, 1959: VOTED to approve the action of the New York Fellowship Committee in granting reciprocal fellowship to Rev. John M. Kolbjornsen, an ordained Unitarian clergyman.

— ESTHER A. RICHARDSON
General Secretary

MASSACHUSETTS UNIVERSALIST CONVENTION

The 100th Annual Sessions of the Massachusetts Universalist Convention will be held at Murray Universalist Church, Attleboro, Friday and Saturday, May 15 and 16, 1959.

At all sessions those entitled to vote shall be: (a) ordained clergymen in fellowship of the Convention; (b) three lay delegates from each parish in fellowship, and such delegates shall be members of the parish which they represent and duly accredited and supported by authority of the parish clerk; (c) one lay delegate from each affiliated fellowship unit and such delegate shall be a member of the fellowship unit which he represents and duly accredited and supported by authority of the clerk of the Fellowship unit; (d) officers and trustees of the Convention, and members of the Committee on Fellowship.

— DONALD A. DEANE, *Secretary*
Massachusetts Universalist Convention

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All mankind is divided into three classes: those that are immovable, those that are movable, and those that move.
— BENJAMIN FRANKLIN

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, May 15, 1959, at eleven o'clock.

Mr. Richard F. Lufkin will speak on *What DO the Romans Do?*

Luncheon, seventy-five cents.

For reservations, call Mrs. Dumas, CI 7-9078.

—MARION H. PIKE, *Secretary*

ASSOCIATION OF UNIVERSALIST WOMEN OF MAINE

The sixty-fifth Annual Meeting of the Association of Universalist Women of Maine will be held in Pittsfield, Friday, May 1, 1959, at 9:30 A.M. in conjunction with the Universalist Church of Maine Convention, to hear reports, elect officers, and to transact any other business that may legally come before the meeting.

— FLORENCE S. WHITMAN, *Secretary*

CONNECTICUT UNIVERSALIST CONVENTION

Notice is hereby given that the Committee of Fellowship of the Connecticut Universalist Convention will convene at the Universalist Church, Meriden, May 7, 1959, at 7:30 P.M., for the examination of Alexander Meek "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—HOWARD T. WHITE, M.D., *Secretary*

MIDWEST CONFERENCE FELLOWSHIP COMMITTEE

The Rev. John A. Hawkins, who has served the Universalist Church of Peoria for the past year under a clerical license granted by this Committee, will be examined as to his fitness for full fellowship in Peoria, on Monday, May 4, 1959.

— STANLEY MANNING, *Secretary*

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ILLINOIS UNIVERSALIST CONVENTION

Official Call

The 122nd annual session of the Illinois Universalist Convention will be held in the Universalist Church of Oak Park, beginning on Friday, May 15, and continuing through Sunday, May 17, for the hearing of reports, the election of officers, and the transaction of any other business that may come before it.

— STANLEY MANNING, *Secretary*

Starr King School of Ministry
2441 Le Cone Avenue
BerkeleyC9, Calif.
June 57

(Section 520, P.L.&R.)

The Unitarian-Universalist Society for Alcohol Education
invites you to attend its annual dinner meeting, on Friday, May 22, 6 p.m. in the Livingston Stebbins Hall of the First Parish, Unitarian, Harvard Square, Cambridge, Massachusetts

Speaker:
Judge Lawrence G. Brooks on "Alcohol as Seen from the Bench"

Dinner reservations may be made by mail before May 20, by sending $1 per plate to the Reservations Desk, 25 Beacon Street, Boston, Massachusetts

Free literature on alcohol will be sent on request

Address:
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PERSONALS

Dr. Cornelius Greenway, minister of All Souls Universalist Church, Brooklyn, N.Y., and internationally-known autograph collector, was the recipient recently of one of the first autographed photographs of Pope John XXIII blessing the world from the balcony of the Vatican.

Dr. Clifford Gurney, member of the First Universalist Church of Chicago, Illinois, has just received a thirty thousand dollar grant for the continuation of medical research by the John and Mary R. Markle Foundation of New York.

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